AUM

The body may wear the ascetic's garb, the heart be immersed in worldly thoughts; the body may wear a wordly guise, the heart mount high to things celestial.—*Fo-sho-hing-tsan-king, vv. 1290, 1.*

Let not one who is asked for his pardon withhold it.—*Mahvagga, k. 1, c. 27.*

THE PATH.

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THE WORK SINCE MAY.

THIS MONTH ends the year and gives us, for examination and review, seven months of experience in theosophical work.

Last April, after the Boston Convention, there were some who had fears that great difficulty, perhaps disaster, was soon to come upon the work. It was a sort of superstition for which they could hardly account—a superstition connected solely with the mere framework of an organization. In the general mental development of the world there could be found no basis for the notion that Theosophy was decaying. So the superstition was connected with forms as a ghost is with a house. But there were others who had no fears and no sort of superstition. They perceived the truth of the idea thrown out by others wiser than we that the unity of the movement depends on singleness of purpose and aspiration and not on a world-wide single organization. By this time the fears of the first must be allayed and the hopes of the second justified.

The echoes of the Convention had not died away when active, widespread work went on as before, without a halt. We

reported to the meeting, and before any voting on the Constitution, that there were 102 branches in the jurisdiction. This was true as to the record, but some of those were even then so inactive as to be subjects of grave consideration. To-day—when this is penned—notwithstanding losses and prophecies and croakings, domestic and foreign, we have ninety branches. These ninety have among them several new ones formed since April, out of new material and not resulting from a split. This part of the seven months' history is in itself enough to show the wisdom of our course, and to give to everyone the greatest encouragement.

The very first result of the vote at Boston was to infuse into all "loyal" branches new energy and determination to increase the activity while trying to make brotherhood practical. All the new branches are made up of good working material. In those cases where—as in some cities—the new body was formed by half of the old, the branch was doubly determined to be of still more use than was the old. So now the entire body of branches may be regarded as strong, active, inspired for action and trying to work for brotherhood.

Official activities began the day after Convention. The *Forum* was made of greater value by changing its plan and shape. Reports from everywhere commend it and show that its usefulness has increased. The other official papers were continued as before. Almost immediately a new, active, and actual working Committee was formed for propaganda in the Central States—a vast territory. Another was formed in New England. While the Central Committee was being formed Mr. Burcham Harding worked in the New England district, lecturing in public and visiting branches. When everything was ready he started work in the State of Indiana, and succeeded in spreading Theosophy in nearly every town, and, by means of the reports given by newspapers, must have reached nearly every inhabitant. The best sort of people came to hear him. When, as did happen, bigoted ministers publicly denounced him, the people came to his rescue and snubbed the priest. Everybody seemed to want to know about Theosophy, and papers would give columns to his lectures. This may be taken as an indication of the liveliness of Theosophy and as proof that more people desire this philosophy than members seemed to think. The case of Indiana I select out of many because it furnishes a condensed example. At the same time the New England, the Atlantic and the Californian work went on unabated. The San Francisco members had for some time been holding Sunday theosophical services for the convicts in the

prison there. This is continued. And there, also, every Sunday a free public lecture is given, to which very good audiences come. The old Pacific Coast Committee did not stop work a day and its lecturers went up and down among the people as usual, finding as much interest as ever in Theosophy. In New York an additional series of popular lectures was started at Chickering Hall by Mr. Claude Falls Wright with the aid of the Aryan T.S. These seem to be likely to attract large audiences very shortly. All this time the correspondence with enquirers went on and new members came in as before and in greater numbers.

I have brought forward these facts—and they are not all that might be selected—to show in a measure what the seven months' work has been since the eventful last Convention. It proves once more that "the Theosophical Movement is greater than any Theosophical Society." It ought to show that the Theosophical Society in America is a strong, active, intelligent body, not depending on personalities but upon hard, common-sense work. And behind that hard work there are forces and a spirit which will keep it alive for more than a century if members always look for the spirit and not for the letter. No member has now the right to be gloomy or afraid. If seven months can show such facts, where is there cause for fear? There is none. The future grows from the present, and nothing but a cataclysm can stop our progress.

W. Q. J.

LETTERS OF H. P. BLAVATSKY.[1]

XIII.

In February, 1890, she wrote to Mme. Jelihovsky:

"As you see, I am in Brighton, on the seashore, where I was sent by the doctors, to inhale the oceanic evaporations of the Gulf Stream, to get rid of a complete nervous prostration. I do not feel any pains, but palpitations of the heart, a ringing in the ears—I am nearly deaf—and weakness too, such weakness that I can hardly lift my hand. I am forbidden to write or read or even to think, but must spend whole days in the open air—'sit by the sea and wait for fair weather.' My doctor got frightened, himself, and frightened all the staff. It is an awfully expensive place; and my money—alas! So my esotericists put their money

[1] Copyright, 1895.

together immediately and pursuaded me to go. And now subsidies fly to me from all points of the compass, for my care; some of them even unsigned, simply to my address. America especially is so generous that, upon my word, I feel ashamed. I admit they 'want' me, as they repeat to me twenty times a day, but still, why should they spend so much? They keep me in luxury as if I were an idol, and don't allow me to protest.

"Two or three Theosophists at a time take turns at my side, coming from London; watching my every movement like Cerberuses. Now one of them is putting his head in with a tearful request to stop writing, but I must let you know that I am still alive. You have been to Brighton, have you? We have splended spring weather here; the sun is simply Italian, the air is rich; the sea is like a looking-glass, and during whole days I am pushed to and fro on the esplanade, in an invalid chair. It is lovely. I think I am already strong enough. My brain moves much less, but before I was simply afraid for my head. My doctor said . . . exhaustion of the brain and nervous prostration. 'You have overworked yourself,' he says, 'you must give yourself a rest.' That's it! And with all this work on my hands! 'You have written your full,' he says; 'now drive about.'

"It is easy for him to speak, but all the same I must put the third volume of the *Doctrine* in order, and the fourth—hardly begun yet, too. It is true though that in my present state of weakness my head keeps nodding, I feel drowsy. But, all the same, don't be afraid. There is no more danger. Take consolation from the enclosed newspaper cuttings. You see how the nations magnify your sister! My *Key to Theosophy* will bring many new proselytes, and the *Voice of the Silence*, tiny book though it is, is simply becoming the Theosophists' bible.

"They are grand aphorisms, indeed. I may say so, because you know I did not invent them! I only translated them from from Telugu, the oldest South-Indian dialect. There are three treatises, about morals, and the moral principles of the Mongolian and Dravidian mystics. Some of the aphorisms are wonderfully deep and beautiful. Here they have created a perfect *furore*, and I think they would attract attention in Russia, too. Won't you translate them? It will be a fine thing to do."

The sea air did her good, but she did not keep her strength long. Not later than April she was again forbidden to work, abstaining from which was a real torture for her, as with her failing strength the activity of her thought seemed only to in-

crease. She knew she had not much time to lose, and yet she had to spend whole days in her bed doing absolutely nothing. She wrote to her sister:

"And still I have a consolation: my Theosophists grudge nothing for me in either labor, time or money. Formerly I used to think they could not do without me, having imagined I am a well of wisdom, and so took care of me as of a precious jewel, which has come from far across the seas. And now I see I was mistaken, many of them simply love me as a dear mother of theirs. For instance Mrs. Candler: she is not a very deep Theosophist, and yet she spent the whole of the last summer petting me and now again she writes, asking me to settle beforehand where I feel inclined to spend the season, and wants to take me to all kinds of places, having wrapped me in wadding. But I shall not go anywhere. I want you, Vera, you and your children. Besides, it seems likely that Charlie and Vera will also return from India. They could not stay long in Russia; you are free to do what you like, so instead of the country come to me, all of you. . . . Or maybe you would prefer to spend the summer in Stockholm, near the seaside instead of England. Seriously—my Swedish Theosophists are very eager that I should come; one of them offers me a whole villa at my service, with a park and a yacht to sail in the bay. . . . But I think we might as well stay in London. Our new house, the Theosophical headquarters, is right in Regent's Park, near the Zoological Gardens. I am forbidden to work now, but all the same I am awfully busy changing from one end of London to the other. We have taken three separate houses, joined by a garden, for several years; 19 Avenue Road, with building-right. So I am building a lecture hall, to hold 300 people; the hall is to be in Eastern style, made of polished wood, in a brick shell, to keep the cold out; and no ceiling inside, the roof being supported by beams and made also of polished wood. And one of our Theosophists who is a painter is going to paint allegorical signs and pictures over it. Oh, it will be lovely!"

Mme. Blavatsky was as pleased as a child with all the new arrangements, and yet she had a foreboding she was to die in this new house, and spoke of it to her sister.

Her next letter, dated July, describes the opening of her new lecture hall.

"At one end of the hall they placed a huge arm-chair for me and I sat as if enthroned. I sat there hardly able to keep myself together, so ill was I, my doctor near at hand in case I should

faint. The hall is lovely, but about 500 people had assembled, nearly twice as many as it would hold. . . . And imagine my astonishment: in the first row I was shown Mrs. Benson, the wife of the Archbishop of Canterbury, to whom my *Lucifer* addressed a "brotherly message." I am sure you remember it? What are we coming to! The speeches were by Sinnett and others, but, needless to say, no one spoke so well as Annie Besant. Heavens, how this woman speaks! I hope you will hear her yourself. She is now my coëditor of *Lucifer* and the president of the Blavatsky Lodge. Sinnett is to remain the president of the London Lodge alone. As for me, I have become a regular theosophical pope now: I have been unanimously elected president of all the European theosophical branches. But what is the use of all this to me? . . . If I could get some more health—that would be business. But honors and titles are altogether out of my line."[1]

THE DOCTRINE OF REBIRTH.

ARGUMENTS IN ITS FAVOR BROUGHT TOGETHER AND SOME OBJECTIONS ANSWERED.

THE term *reïncarnation*, as used in Theosophical literature, means the coming again and again of the human soul into successive human bodies of flesh, but *never* into the body of a lower animal.

In evolution the door always closes behind the eternal pilgrim, and, for this informing and indwelling principle, there is no going back. Its progress is like the flow of the blood through the heart. Valves open for the forward flow of the life current in its cycle, but close against a backward flow. Or it is like that of the chambered nautilus that builds itself new mansions as the old ones grow too small, and never goes back; in fact, cannot, for the old house is outgrown. So when once a centre of self-consciousness has been evolved from the Universal Consciousness, and has incarnated in a fit vehicle for its use, the human body, it can never enter the body of a lower animal or function through its organism.

Reëmbodiment, or change of form, is a method of progress in the involution and evolution of the whole cosmos, but reëmbodiment of collective life in forms below the human is succeeded by

[1] This number closes the series of letters by H.P.B. to her family. Next month we will begin a series written to Dr. F. Hartmann, with some notes by him.—EDITOR.

reïncarnation of individual thinking entities when the human stage is reached.

We see evidence of design in all nature, a working towards an end, and in this working a cyclic law obtains, alternate periods of subjective and objective life. We see it clearly in the vegetable kingdom. The tree drops its old garment of leaves, the life principle withdraws to the root and dwells in subjectivity till the period of reäwakening, when it comes forth again into trunk and branch and takes on a new body of leaves. Not only the leaves, but branch and stalk of other plants, die, leaving only root or bulb or seed to hold the latent life and ideal plan of the plant. But the life and the plan are there, however unmanifested, and nature never makes a mistake in reëmbodying the one in accordance with the other. In this kingdom a physical vehicle is not dispensed with during subjective periods, but is reduced to small limits.

Reëmbodiment is plainly discernible in the insect world, where the same old material is worked over into a new and entirely different body but always with the intervening subjective states. We have a familiar illustration of this in the caterpillar, chrysalis, and butterfly. Higher in the scale, transformations in the same body are limited to organs, the informing principle is more developed, and it has no longer a physical body during subjective states save in hibernation, sleep and trance.

As reëmbodiment, with alternate periods of activity and rest, obtains in the lower kingdoms, analogy would lead us to infer the same for the higher. If it is worth while to conserve the informing principle of a plant with its specific character and reëmbody it, surely the soul of man deserves as much.

The immortality of the human soul demands reëmbodiment of some kind, somewhere, and the fittest body at present is the human organism, which required so many million years for its building, and the fittest place is earth so long as earth can furnish needed experience. If the life of the soul is without an end it must also be without a beginning, for that which has one end must have two. A beginning with the body implies an end with the body. That the soul is not the product of the body and does not necessarily perish with it is evident from its superiority over the body, as no stream can rise higher than its source.

The aim we see about us in nature is surely not set aside when we come to man, and since the soul of man incarnates, it must incarnate for a purpose, and that purpose must be the development of all the latent potentialities within it through experience

by its contact with matter on the physical plane. This development includes the conquest of matter and the training of the animal man till it becomes a fit instrument for the divine, and implies also the helping of other souls in their development. This object we plainly see cannot be accomplished in one earth life, even the longest; and how many quit the body at birth or in early childhood! If these can complete their development under other conditions than those afforded on the physical plane, then were it never necessary to incarnate at all and incarnation is a farce. But incarnation being necessary, reïncarnation must be so also. To acquire wisdom there must be opportunity for all experience, and to learn the unsatisfying nature of material life it must be tested in every phase. Many, many lives on earth are necessary for this; and the desire which first brought the soul into physical life will bring it again and again until physical life has nothing more to offer that can draw the soul.

The theory of repeated earth-lives in which a reïncarnating ego reaps what it has sown and sows wnat it will reap is the only one consistent with the idea of justice. The great differences in mental and moral capacities of different individuals, as well as in their circumstances, can be just on no other ground than that each individual has made his own capacities and conditions. What justice is there in creating new souls without any wish, will or action on their part for all new-born bodies and making these souls with widely different tendencies and capacities, placing some, often weak ones, in the most wretched and vicious surroundings where only strong souls could be virtuous, and others in beautiful, good and happy homes with every incentive to virtue, and then holding all alike responsible for the outcome of their lives? There is no justice in it. Only on the theory that each soul makes for itself its character and conditions is there any justice in the existing state of things. But this theory demands peëxistence of the soul and reïncarnation.

Neither is there any justice in the theory that some race in the future will reap the grand results of the experience of preceding races, unless that race be composed of the same egos as the preceding or has rendered or will render them like benefits.

The wide divergences in mental and moral characteristics in the same family can be accounted for only on the theory of a persistent ego that incarnates again and again gathering up, assimilating and carrying on the results of all its experiences. Heredity will not account for these differences, for even in the case of twins where not only the ancestry but the prenatal conditions are

the same these wide mental and moral divergencies may be seen in connection with great phyisical similarity. Heredity accounts for the physical likeness and is a co-worker with reïncarnation by affording the ego a suitable instrument for its purposes, an instrument which the ego has earned by its past.

Reïncarnation and not heredity accounts for genius and infant precocity. Often the genius is the only one in his family possessing his striking qualities in any marked degree. He neither inherited them from ancestors nor transmitted them to posterity, but must have acquired them by his own exertions in the past, and still carries them with him. To call these qualities the unearned gift of a Creator is but to ascribe partiality and injustice to that Creator.

Infant precocity shows remembrance of knowledge acquired in the past. This is true not only of a Mozart, who composed a most difficult concerto at the age of four years, but of less noted persons who at a very early age were able to read without having been taught in the present life.

Some persons comprehend and accept with great readiness Theosophical teachings on first presentation, because these are not new to their egos, while others of equal intellect comprehend and accept with difficulty or not at all. We readily accept those new ideas which are only an extension of our previous ideas.

Great spiritual lights, such as Jesus and Buddha, are no products of heredity with the added acquirements of one life only; but the suffering through which those souls were perfected and made one with the divine spirit was the suffering of many lives.

Reïncarnation best accounts for the decay of highly-civilized races and nations and the rise of new ones. The egos that brought on the high civilization of the old race quit it for the new, and then less and less advanced egos incarnate in the old, thus bringing on its decay. By the law of progress through heredity the race ought to go on to greater things instead of going back. Through reïncarnation there is real and continued progress. The going-back is only apparent, for all the egos go forward, and only the race made use of as an instrument by successively less and less advanced egos goes back. The instrument, but not the user, wears out.

Only the theory of reïncarnation gives a satisfactory explanation of the extinction of races. All the egos in the present cycle of development, having progressed beyond the need of anything that a certain race can furnish, will no longer incarnate in it, but

will seek a more advanced race, so births cease in the old race and it becomes extinct.

The reäppearance of certain types of civilization after intervals of 1500 years goes to sustain the doctrine of reïncarntion of the same ego after that interval in a subjective state. As an example of this note the reäppearance of the conquering, colonizing and empire-loving character of the Romans of the Augustan period in the English of the Elizabethan age. See also at the present time in the currents of mystic, religious and philosophical thought a reäppearance of the mystic thought, Gnosticism and Neo-Platonism of the fourth century.

The instinctive feelings of attraction and repulsion felt on first meeting people and without any apparent reason, may be due to old relations existing in former lives and not yet severed on the invisible planes. Indeed they are sometimes hard to account for on any other hypothesis.

Peculiar emotions connected with certain things and events point to some unknown former relationship to them.

Dreams often indicate a familiarity with persons and things not known in this life.

Intuitions of former lives enrich the page of the poet. Wordsworth says:

> Our birth is but a sleep and a forgetting;
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting
> And cometh from afar.

The same thought in varying phrase is expressed by many other inspired poets.

There are many people who have distinct remembrance of former lives, and that all do not remember is no proof of previous non-existence; for we do not remember the first years of our infancy nor many of the events of our later life, yet we do not on that account consider ourselves to have been non-existent. The reason so many of us do not remember is because the new brain we use in the present body is not sufficiently sensitive to the fine vibrations of the Higher Ego to be impressed with its knowledge of the past. But when the lower nature has been sufficiently trained and purified, then each personality will be able to receive the knowledge of the past and be strong enough to bear it. But at the present stage of development, it is a blessing to most of us that we are not burdened with a memory of the details of the past, and many would be glad to forget portions of the present life could the lesson be retained without the remembrance

of the mistakes that taught them. This is just what we have from our past lives.

The objection to reïncarnation is sometimes offered that it is unjust to suffer for an unremembered past, or for the deeds of another personality. Those who make this objection, however, never think of injustice in reaping the happy rewards of an unremembered past, or of the deeds of another personality. They fail also to consider how many causes of suffering sown in this life are forgotten before the suffering comes, yet they do not for that reason think the suffering unjust. Through all lives the ego is the same; and each personality, though a new one, is an aggregation of qualities from the past. So the suffering is just.

Some people object to reïncarnation because, as they say, they do not want to come back, they have had enough of the troubles of earth and are tired of earth-life, or they do not wish to lose their individuality or be separated from their friends or fail to recognize them. All these objections are based on the likes and dislikes of the objectors, as if these were sufficient to change facts and laws of nature. These people lose sight of the common fact in their every-day experience that there not liking things does not prevent their being. But granting the potency of likes and dislikes, one may be weary of earth-life under certain conditions and yet be eager to try it under others. In fact, it is a common thing to hear people say, "Oh, if I could only live my life over again with the knowledge I now have, how differently I would act!" This chance they sigh for they will have.

As for losing the individuality, this is a mistake. The individuality, which includes all that is worth saving, is not lost. It is only the undesirable portion of the being that is broken up. The new personality is but a new putting together of old material which has to be worked over till something better is made of it, or till it is so refined and purified that it is worthy to be preserved.

The objection regarding the failure to recognize friends is based on externals. That these friends must continue to have the same outward appearance is entirely unreasonable, as they do not do this even through one short earth-life. Applied to the soul-plane, this objection would preclude all mental and spiritual growth. In regard to the separation of friends, souls that are truly bound together by pure unselfish love are not separated by either birth or death of a body. Attachments hold over from one life to another and bring the same individuals together in successive incarnations.

Another objection put forward against reïncarnation is that

by presenting the opportunities of future lives it will make people careless regarding the present, that they will follow evil courses, indulging in whatever gratifies the lower nature. This might be so if there were no retribution, but every evil thought and deed carries in itself the seed of pain. The law of Karma is inseparably linked to that of reïncarnation, and there is no escaping the consequences of one's acts. This knowledge, instead of making people more inclined to lead evil lives, will have just the opposite effect.

The appearance of vicious children in virtuous families and virtuous children in vicious families is offered as an objection to the theory that the soul is drawn to reïncarnate in a family having similar characteristics to his own. Other factors than this, however, enter into the account. The interlinking of past Karma may be such as to bring together in the same family very different characters. Sometimes strong souls that have a mission to help humanity may be born into low conditions from choice, for by such birth they are best enabled to help all. They are too strong and pure to be overpowered by the conditions and so rise above them. But by their lowly birth and passing up through all ranks they are enabled to come into sympathetic touch with all.

Reïncarnation accounts for the divergences in families while heredity does not, although it is claimed that they may be accounted for by reversion. Yet the theory of reversion is disproved by the appearance of a single genius in an obscure family; for had any of his like appeared before in that family it would not have been obscure.

It is claimed that reïncarnation sets aside heredity, or that heredity invalidates reïncarnation, neither of which is true; for reïncarnation works with heredity, the latter affording the suitable physical environment for the returning ego.

Increase of population is put forward as an objection to reïncarnation, yet it is not positively known that the population of the earth increases, there being no statistics of population in many parts of it; and even if the population should increase there are so many more egos out of incarnation than in it that the increase could easily be accounted for without affecting the theory of reincarnation.

Reïncarnation is believed in by the majority of the human race. It is the belief of Brahmans, Buddhists, Zoroastrians, Sufi Mohammedans and many of the tribes of North and South America, among them the Mayas. It is held by some Jews and Christians and by most of the members of the Theosophical So-

ciety of whatever religion. As a theory reïncarnation is becoming less strange and unreasonable to the western mind, and it certainly best accounts for known existing facts.

This doctrine is very clearly taught in the *Bhagavad-Gitâ*, which is accepted by both Brahmans and Buddhists, and also in the Upanishads. It belongs to the ancient religious teachings of the Egyptians. The "Song of Resurrection" by Isis is a song of rebirth. It is taught in the *Talmud*, the *Zohar* and *Kether Malkuth*, and in the *Old* and *New Testaments*. Micah prophecies the coming again of one whose "going-forth" had been from everlasting (v. 2).

Jesus asked his disciples "Whom do men say that I am?" And they answered, "Some say thou art John the Baptist, some Elias, and others Jeremias or one of the prophets" (*Matthew*, xvi, 13). So it was thought that any of these might come again. And the same belief on the part of his own chosen disciples is implied by the question, "Who did sin, this man or his parents, that he was born blind?" (*John*, ix, 2), which implies the possibility of his sinning before birth. And Jesus said nothing against such a belief in either case although he says of himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (*John*, xviii, 37). On the contrary he declares that, "Before Abraham was, I am" (*John*, viii), and that John the Baptist was Elias come again (*Matthew*, xi, 14). In *Revelation* (iii, 12,) is the statement, "Him that overcometh will I make a pillar in the house of my God, and he shall go no more out," which implies that he had been out before and would go out again unless he overcame. In *John* (iii, 13) is the passage, "No man hath ascended up to heaven, but he that came down from heaven," which teaches preëxistence unless heaven has been and is devoid of men. There are numerous other passages supporting the teaching of reïncarnation to be found in the Christian Bible.

A general knowledge in the western world of the doctrines of karma and reïncarnation would be a very beneficial influence. It would greatly increase the sense of moral responsibility and consequently the moral character of the people. It would change the attitude of the rich and the poor towards each other for the better. The rich would feel themselves accountable for making the best use of their wealth, would know that if they practised injustice and unkindness in their treatment of the poor and had no sympathy for their suffering, that they might expect sometime to be poor themselves and suffer like treatment to learn a

needed lesson. So even from a selfish point of view there would be a strong incentive to brotherly action. A thorough assimilation of these doctrines would strike deeper root than this and would really make people less selfish. On the part of the poor these teachings would enable them to see that they themselves were the real makers of their hard lot, that they had earned it by their own past or that they had chosen it for their own soul growth.

This knowledge would help them to bear with patience what would otherwise be revolted against as great injustice, and it would take away their hate and envy of the rich, while at the same time the rich would be more kind to them, so that a general brotherly feeling would arise. A wholesome teaching is this:

> Who toiled a slave may come anew a prince,
> For gentle worthiness and merit won;
> Who ruled a king may wander earth in rags
> For things done and undone.

BANDUSIA WAKEFIELD.

BHAGAVAD-GITA.

CHAPTER VII.

ALTHOUGH the strength of the devotee's devotion and faith for any God or object is due entirely to the Supreme Self, no matter if the faith be foolish and the God false, yet the reward obtained is said to be temporary, transitory, sure to come to an end. But unlike Western religious systems this is declared to be a matter of law instead of being determined by sentiment or arbitrarily. The sentences in which I find this are as follows:

> But the reward of such short-sighted man is temporary. Those who worship the Gods go to the Gods, and those who worship me come to me.

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone through

too many experiences. It is moveable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge like it absorbs that to which is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted.

Now "the Gods" here represent not only the idols of idol-worshipers, but all the objects and desires people run after. For the idols are but the representatives of the desired object. But all these Gods are transitory. If we admit the existence of Indra or any other God, even he is impermanent. Elsewhere it is said that all the Gods are subject to the law of death and rebirth—at the time of the great dissolution they disappear. The vain things which men fix their minds on and run after are of the most illusory and transitory character. So whether it be the imaginary Gods or the desires and objects the mind is fixed on, it—that is, those who thus act—has only a temporary reward because the object taken is in itself temporary. This is law and not sentiment.

Pushing into details a little further it is said that after death the person, compelled thereto by the thoughts of life, becomes fixed in this, that or the other object or state. That is why the intermediate condition of kama-loka is a necessity. In that state they become what they thought. They were bigots and tortured others: those thoughts give them torture. Internal fires consume them until they are purified. The varieties of their different conditions and appearances are as vast in number as are all the immense varieties of thoughts. I could not describe them.

But those who worship or believe in the Self as all-in-all, not separate from any, supreme, the container, the whole, go to It, and, becoming It, know all because of its knowledge, and cease to be subject to change because It is changeless. This also is law, and not sentiment.

The chapter concludes by showing how the ignorant who believe in a Supreme Being with a form, fall into error and darkness at the time of their birth because of the hold which former life-recollections have upon the mind. This includes the power of the Skandhas or aggregates of sensations and desires accumulated in prior lives. At birth these, being a natural part of us, rush to us and we to them, so that a new union is made for another lifetime. In the other life, not having viewed the Self as

all and in all, and having worshipped many Gods, the sensations of liking and disliking are so strong that the darkness of rebirth is irresistible. But the wise man died out of his former life with a full knowledge of the Self at the hour of death, and thus prevented the imprinting upon his nature of a set of sensations and desires that would otherwise, upon reïncarnation, lead him into error.

This is the chapter on Unity, teaching that the Self is all, or if you like the word better, God: that God is all and not outside of nature, and that we must recognize this great unity of all things and beings in the Self. It and the next chapter are on the same subject and are only divided by a question put to Arjuna.

WILLIAM BREHON.

A REINCARNATION.

IT HAS been stated in one of the numerous text-books on Theosophy that the average period of rest between any two incarnations is about 1500 years. Later explanations, however, have made it clear that this figure is a rough average at best, and takes into account the entire human family. Among students of Theosophy it is widely believed that a much shorter stay in Devachan, or the rest-world, is experienced. Some believe, for instance, that they took part in the theosophical movement in the eighteenth century, and it is stated that H. P. Blavatsky confirmed this impression in several instances. It has furthermore been said that "immediate rebirth is for those who are always working with their hearts on Master's work."[1] But this immediate reïncarnation (without any Devachanic interlude) is rare. It is reserved for those who have achieved considerable success in what may be called "the Master's work." Few can stand the terrific strain of such long-continued effort, which must be effort of a high order, impersonal, and made without "attachment to results." Otherwise Devachan could not be escaped and the usual period would have to be passed through in which the soul assimilates the experiences of the preceding life and makes real to itself the ideals, dreams, hopes and aspirations of its last incarnation. So it has been said that only those who are knowingly or unknowingly the accepted pupils of some Master can continue without break their work in this world. A Master's help is needed to enable them to overcome the great attraction felt for

[1] *Letters that have Helped Me*, p. 24.

Devachanic peace and deep forgetfulness of sorrow. Such help is also needed to infuse new strength into the tired soul, so that it may once more return with might to its next allotted task.

This return may be brought about in the ordinary way, by means of a new body born and developed like any other, though more quickly trained to obey the directions of its inmate than is generally the case. Or it may be brought about abnormally. A body may be obtained whose former occupant has renounced it.

Is not the Theosophical Society an entity? Is it not a soul, using an instrument on this plane as the soul of man uses a physical body? That is certainly the case. It must follow that the real T. S.—the soul—grows in the same way that everything else in nature grows: by means of reïncarnation. H. P. Blavatsky had much to say as to the previous incarnations of the Theosophical Society; as to the various forms it had assumed and occupied in the past. She spoke of the movement having commenced—of the reïncarnation having taken place—in the last quarter of each century, pointing to the work of St. Germain and Cagliostro in the eighteenth century as corresponding to her own work, which really began in 1875 with the founding of the Theosophical Society in New York. She further stated that in spite of the efforts made in France and elsewhere by these adepts and messengers of the Lodge, they had been overpowered by circumstances, so that the movement then was in some sense a failure. It had been impossible to "keep the link unbroken." The movement had died, had indrawn to the rest-world of Devachan, leaving nothing but a few physical remains in the shape of Masonic bodies that in no way represented the soul. So in 1875 she had to commence the work anew, with no body of workers, no organization, ready to support her. She had to hew her way into the world of matter. Pointing to the opposition and needless difficulties then met with, she urged upon all Theosophists the vital importance of carrying this movement into the next century, so that when another messenger came from the great Lodge he might find a weapon ready to hand and might meet with ardent coöperation instead of active opposition or the deadly antagonism of indifference.

But consider what has been said in regard to immediate reïncarnation. It should be clear that the "failure" last century lay in the fact that no continuous thread was carried over till 1875. *There was a Devachanic interlude.* Such a Devachanic interlude was to be fought against at all costs in this present epoch. Can we yet speak as to the result of this fight? We can. There has

been no break, no Devachan, for *the real Theosophical Society has reïncarnated already.*

"Look for the real beneath the unreal; look for the substance behind the shadow; and in the midst of confusion look for the silent centre where the Lodge is ever at work." Under the shelter of all the noise and uproar of recent months, an immediate rebirth took place, and at the last Conventions in Boston and London the real Theosophical Society left its shell behind and passed into a new and more perfect body. H. P. Blavatsky's life-work was crowned with final triumph. The connection between the past and the future was made and sustained; the thread was carried over, and the efforts of centuries culminated in an outburst of rejoicing only partially understood at the time but natural in view of the knowledge all must have had within them that this was the greatest victory gained by the movement for more than a thousand years. Let us continue to rejoice, but now in and through the work; for only in that work can we show our gratitude to the leaders who accomplished so much with so little, or help to consolidate and vitalize the Theosophical Society as a fitting instrument for that messenger promised alike by cyclic law and by Masters.

E. T. H.

TALKS ABOUT INDIAN BOOKS.

V.

RIG VEDA.

NOWHERE else in the ten circles of the *Rig Veda* hymns, nowhere in the thousand songs and poems and prayers that make them up, do we come across such a commanding figure as Vishvamitra, the Rajput seer of the third circle of hymns. There is one other very remarkable personage, Vasishta, whose history is closely bound up with Vishvamitra; his enemy and rival, the representative of the white race who came to form the nucleus of the Brahmans, as Vishvamitra is the representative of the red race who, already in Vedic times, were called the Rajputs, the warriers and princes, as the Brahmans were the priests.

But we do not find the hymns of Vasishta along with those of Vishvamitra and his family, as we should expect the hymns of a contemporary to be; we shall not come to them till we reach the seventh circle, while those of Vishvamitra are in the third. This

will remind us that, as the *Rig Veda* hymns stand now, they are not arranged chronologically, according to the order of their composition, so that we must be careful in considering everything early that we find in the early hymns, or late because we find it in the later circles.

In the third circle Vishvamitra's personality is predominant; in the seventh, Vasishta's; in the circles between, there are the hymns of other seers, the fourth circle being attributed to Vamadeva, the fifth to the Atris, the sixth to Bharadvaja. Each of the three begin with hymns to Agni; hymns to Indra follow, then come hymns to the other divinities, either separately or together. A hymn in the fourth circle tells us for instance that:

"Indra is not kith or kin or friend of him who offers no libations, he is the destroyer of the prostrate irreligious man;

"Indra the drinker of soma joins not in friendship with the greedy rich man who makes no libations of soma; he robs him of his riches and slays him when stripped bare, but is the friend alone of him who pours out soma and cooks libations." [1]

Verses like these suggest many thoughts; first, that the whole story of Indra may be read symbolically, taking Indra, as in the Upanishad "By whom," to mean the "Lord of the azure sphere," standing as a type of the causal self; the soma being the stream of aspiration by which the lesser man reaches the greater, and becomes possessed of his power, as the deputy possesses the king's. On the other hand, we may have the strong instinct of the priesthood, who, profiting personally and practically by the liberal giver, were not indisposed to use the terrors of both worlds against him who failed to benefit "the eaters of the leavings of the sacrifice."

Here again from the same fourth circle, is a hymn in which Indra and Varuna contend for mastery: "to me the eternal ruler verily belongs the kingdom, to me whom all immortals together obey; the gods follow the will of Varuna, I rule over the highest kingdom, over the roof of heaven.

"I am king Varuna; mine was first magic power as my own; the gods follow the will of Varuna, I rule over the highest kingdom, over the roof of heaven.

"It is I Varuna, oh Indra, who have with my greatness ordained and held firm the double kingdom of the air, the deep, broad, firmly founded, heaven and earth, I who, like Tvashtar, know all that is therein.

"I have made the trickling waters to swell, I have held

[1] *Rig Veda*, iv, 25, 6-7.

heaven in the place of right; through right has the son of Aditi, the friend of right, spread out the threefold world."

To this challenge Indra answers:

"Men call upon me at the coursing, with haughty steeds, they call on me in battle when the foes close in; I Indra the generous bring about the racing of horses, I raise the dust in whirlwinds with my might.

"I have accomplised all deeds, there is none who can withstand my irresistible might. When soma drink and song of praise have gladdened me, then trembles the boundless twofold kingdom of the air."[1]

The two rival gods become reconciled and united, for we read a few verses later:

"Our fathers were these seven sons; when Durgaha's son was bound, they gain by sacrifice for her son, Trasadasyu, like Indra a slayer of foes, a demigod.

"Purukutsâni worshipped you, oh Indra and Varuna, with offerings and obeisance; then ye gave her king Trasadasyu, a slayer of foes, a demigod."[2]

Here Indra is far rather a national god of warriors, fervently worshipped and strongly believed in, the deified genius of the Rajput race; for Trasadasyu the hero of the last verses of this hymn, as well as its author, like Vishvamitra was a Rajarshi, a seer or Rishi of Rajput race. An old tradition as to his history is recorded by the commentator. The queen of Purukutsa, he tells us, when her husband Durgaha's son was imprisoned, seeing the kingdom destitude of a ruler and desiring a son, of her own accord paid honors to the seven Rishis who had arrived. And they, again, being pleased, told her to sacrifice to Indra and Varuna. Having done so, she bore Trasadasyu.

Here is another hymn, to the deity Brhaspati or Brahmanaspati, who came to be personified as the teacher of the god.

"The king who maintains Brhaspati in abundance, who praises and magnifies him as enjoying the first distinction, overcomes all the powers of the enemy in force and valor.

"He dwells prosperous in his palace, the earth ever yields her increase to him, to him the people bow themselves down, that king in whose house a Brahman walks first.

"Unrivalled, he wins the wealth of both foes and kindred; the gods preserve the king who bestows wealth on the Brahman who asks his assistance."[3]

[1] *Rig Veda*, iv, 42, 1-6.
[2] *Rig Veda*, iv, 42, 8-9.
[3] *Rig Veda*, iv, 50, 7-9.

Here, there is no denying it, we have a quite clear view of the priesthood offering the solidest of bribes to the princes, the wealth of foes and friends alike. This is the beginning, but the full growth of the system extended through ages.

So far the fourth circle. The fifth circle of the beginners, as we saw, is attributed to the Atris. Here is part of a hymn in their honor:

"When Svarbhanu, of the race of the Asuras, pierced the Sun with darkness all the worlds were like a man lost in a strange land.

"When, Indra, thou didst brush away the magical arts of Svarbhanu, which were at work beneath the sky, Atri with the fourth text discovered the sun, which had been hidden by hostile darkness. . . . .

"Using the stones that crush the soma, worshipping, serving the gods with reverence and praise, the Brahman Atri set the eye of the Sun in the sky, and dispelled the illusions of Svarbhanu.

"The Atris discovered the sun which Svarbhanu had pierced with darkness. This no other could accomplish." [1]

In after years, this old hymn was used to support the claims of the priests in their rivalry with the warrior-princes; the *Mahabharata*, all through which princely legends have been remoulded in a priestly shape, concludes its version of the story thus: "Behold the deed done by Atri, the Brahman; tell me of any Kshattriya warrior superior to Atri."

In the sixth circle of the hymns, there is the same general character: prayers to the gods, with Agni and Indra at their head, praises, invocations. The blessings sought from divine grace show no very striking idealism; horses and cows are begged for in prayers that, if they are to be taken literally, exactly correspond to the mood of the Mongol or Tartar monads, who range the verges of the Gobi desert to-day. Health and wealth, long life and prosperity are ardently desired, enemies are cursed, their defeat and death are fervently expected, and as an especial crime it is alleged against them that they do not worship great Agni and Indra nor reverence their sacred rites. Indeed the whole aspiration of these very interesting hymns might be summed up in the offer of death to Nachiketas, which the youth refused, seeking rather to know what is in the great Beyond.

Of hopes of heaven or fears of hell, there are only the dimmest traces, and even these are found, for the most part, in the last circle of the hymns, which, it is generally recognized, belong to a later period than the rest. Even there the hopes of heaven

[1] *Rig Veda*, v, 40, 5-6, 8-9.

are only for a better edition of the boons of earth, longer life, larger festivals, more abundant delights. Of the idea of rebirth there is in the whole *Rig Veda* no certain trace at all.

From the sixth circle we may quote a few verses, showing the general tendency of these prayers:

"Agni whom, rich in oblations, the five races honor with prostrations, bringing offerings to him as if he were a man."[1]

"The children of Manu praise in the sacrifices Agni the invoker.[2] Do thou, O wise God, son of strength, approach my hymn with all the adorable ones; they whose tongues were of fire, present at the rites, and made the sons of Manu superior to the Dasa."[3]

"In many ways, oh Agni, the wealth of the enemy hastens emulously to our aid. The men destroy the Dasyu, and seek by rites to overcome the riteless."[4]

"With hymns I call Indra, the Brahman, the carrier of prayers, the friend who is worthy of praise, as men do a cow who is to be milked."[5]

This expression, perhaps, better than any other shows the attitude in which the seers of the Vedic hymns approach the gods —as cows to be milked. As before, all this may be set in another light by a liberal use of allegory; but how far the authors of the hymns held to this allegorical sense, or had any idea of it, is very doubtful; and our doubts about this, as about many other problems connected with the *Rig Veda*, must still remain for a long time unsolved. All we can say is, that that even if we suppose the hymns to have had an allegorical secondary meaning we must still hold that their primary meaning shows an attitude which at best we may describe as strictly utilitarian. C. J.

GENERAL PERTINENT OBSERVATIONS.

QUITE A number of Theosophists—I mean members of the Society—have been talking to me of what a shame it is that the great daily newspapers give so much space to such events as a prize fight or the marriage of an American millionaire's daughter to an English duke, and will not put in matter about Theosophy. It is quite true that our doings do not occupy much space in the papers, but what are they for? They

[1] *Rig Veda*, vi, 11, 4.
[2] *Rig Veda*, vi, 14, 2.
[3] *Rig Veda*, vi, 21, 11.
[4] *Rig Veda*, vi, 14, 3.
[5] *Rig Veda*, vi, 45, 7.

were not established for our propaganda and we should be satisfied with what they do give us. But it has been found that in outlying states and places, where there is not so much going on, the newspapers are willing to give a great deal of attention to us. I understand that the whole of the *Ocean of Theosophy* appeared in a newspaper of Fort Wayne, Indiana, before it was published in book-form. The great papers of the principal cities cannot afford to do this because their mass of readers is enormous and varied. The intelligent Theosophist will at once see that it would be hopeless to expect thousands of people who do not care for Theosophy to be daily interested in accounts of it. Then the city newspaper represents the selfish, hurried, superficial, money-grabbing majority, just as much as it does the others in minority. And if we just think for a moment—those of us who have kept up with our history—of the great difference between now and 1875 as to our treatment by newspapers, we must in fact be very thankful.

American members ought to know how difficult is the case of their European brothers. Here we have greater freedom of thought, hence quicker acceptance, and very little presentation. Over there it is not so. Such a thing could hardly occur there as did here the other day. The ministers in a town rose up against our lecturer and tried to prevent his speaking by inducing the landlord to cancel the contract for the hall. Result: many citizens otherwise uninterested, intervened and obtained for us another hall. This could hardly take place, say in a similar small town in England, where the clergymen's *fiat* would be final. The people over there have not yet wholly escaped from the physical domination of the church. If they had lately so escaped they would themselves be yet too bigoted to give us the hearing or the freedom we get here.

Then, too, look at their newspapers! They either ignore the whole matter or now and then blurt out that Theosophy has been killed dead as a door-nail, never to rise again. All this tends to discourage. But members know Theosophy is not dead. We should not forget the plight of our fellows, and they can gain encouragement from our activity and the freedom we have.

A very significant fact is this: The Roman Catholics ignore Theosophy and all our doings. Of course now and then in their own church newspapers—which we never read—they may use us badly, but otherwise they are silent. We may go to a town and be well advertised, the Episcopalians and the Methodists will

howl about us, but the Roman Catholics say nothing. This is in accord with the policy of killing a thing by ignoring it. We are therefore pleased, or ought to be, for the abuse the others heap upon us. Why should members groan when now and then we are loudly and unjustifiably abused? Why, that is a good advertisement, and surely we want the world to know of Theosophy.

Hypnotism is once more suggested as a means for doing away with all crime, and the New York *Herald* in November printed an article thereon. In this the writer proposes to hypnotize crime out of all criminals, and hopes soon to see asylums for the purpose. The case of a kleptomaniacal boy is cited who, the writer said, had been changed into an honest boy, and now has a position of great trust.

This horrible notion, as it seems to me, will of course have believers and helpers. People, like physicians, are empirical and prone to cure the outer sore rather than the poor blood that caused it. But the case of the boy proves nothing because it is not known how long the effect of suggestion will last, nor whether it may not suddenly break down and leave the person again a criminal. Then the people who propose this method do not know Theosophy. They do not see the seeds of crime in the mind, and do not admit that it might be worse to prevent the criminal now for present benefit than to let him work his criminal nature out. For if his criminal thought is now simply stopped for a while it may come out worse in the next life. It would seem as if the story in the *Bible* of the man having his devils come back worse than before might illustrate this. But even the proposal made so seriously points out how generally theosophical and occult ideas have affected the American public.

Proposals looking to the formation of retreats—some irreverent people would call them monasteries or nunneries—for Theosophists, seem to be unwise. There are not enough members in the entire movement to do its work properly. Why then withdraw them from activity? The duty of every member now is a business duty as well as one purely philosophical, psychical and ethical. Collections of members coming together in one house should be, at this period of our progress, for better and wider work. And that work should be now and not in the future. Hence getting up such centres, in debt, and sure to have to struggle through a long period, is a mistake.

THE OBSERVER.

QUESTIONS AND ANSWERS.

T. T.—In the November PATH there is a reply about Buddhism. May I ask whether reference was intended to the outside exoteric form of the religion or to the exoteric side?

The answer was intended to refer solely to outer forms of Buddhism, because the esoteric teachings of Buddha, if known, would undoubtedly be found to be the same as those of Jesus and the Brahmans—since we hold that both had secret doctrines for the few. The old Jews had their secret religion—the Kaballah—and Jesus, following his Jewish teachers, taught his disciples many things in private which were not recorded. But there is a good deal of evidence that that secret teaching was in all probability like Gnosticism. What Buddha secretly taught we do not know.

If all the superstitions and gross absurdities of outer Buddhism were fully known in the West you would see why it will not be adopted; just as you would be convinced that we will not adopt Brahmanism either, with all its idolatry and superstitions.

W. Q. J.

E. M.—Has the identity of Chew-Yew-Tsâng been revealed? When I was in London the people in the T.S. centre there were wild about him and some said he was an Adept. What is the truth about this?

Chew-Yew-Tsâng was a *nom-de-plume* adopted by Mr. E. T. Hargrove, who is now lecturing for us here. He had some good ideas and sent them to *Lucifer* over that name. Many did go wild over the articles, especially its sub-editor. In time it was divulged who the author was and then the amusing part happened. The disputes about some charges in the Society were raging and Mr. Hargrove sided with the defendant. So those who had admired Chew, almost fallen at his symbolical feet, who had engrossed some of his sentences and hung them on the wall, arose quite angry at being led into praising the writing of such a young man—in fact it was a sort of reünion for the purpose of "eating crow." If there was any Adept in the matter he was in the far back ground and has not yet divulged himself. But it remains that the articles by Chew are well written and inspiring.

B.—Some of those who refused to agree to our proceedings at Boston Convention are feeling hurt because in the PATH they have been slightingly referred to, as they think. Is it not better to be as kind as possible to all of them?

It is always best to be as kind as possible to friends and ene-

mies, to those who are with us as to those who remain neutral. If the PATH was unkind it sincerely apologizes for such a fault. In going over the ground after a very short struggle in which the small minority is of course beaten, the detailing of facts for information of the great constituency which could not attend the festivities, it is very natural that something unpleasant would take place—for bald facts are sometimes not agreeable. So the PATH writer—and it was not the Editor—merely intended to point out that in some cases the bolting branch would be found to be one of those which had never been of the slightest use—in one case such a branch had been dead a year—and in others that the really earnest and devoted workers were not those who bolted after the Boston vote.

And indeed this magazine was very much milder in the matter than Col. H. S. Olcott himself. He declared it seemed as if all the best brain and energy of the American movement had gone with the vote and with that dreadful person—

W. Q. J.

P. S.—The other evening, after a day of great activity, and being very tired, not thinking of my friend X, but rather of the passing business I had been in, I had a vision suddenly of X with whom I seemed to have a long conversation of benefit to both. Now how was this when I had not been thinking of him at all?

In the first place, experience shows, and those who know the laws of such matters say, that the fact of not having thought of a person is not a cause for preventing one from seeing the person in dream or vision. It makes no difference if you haven't thought of the person for twenty years.

Secondly, being wearied and much occupied during the day with absorbing business is in general likely to furnish just the condition in you for a vision or dream of a person or a place you have not thought of for a long time. But extreme and absolute fatigue, going to the extreme, is likely to plunge one into such a deep sleep as to prevent any such experience.

In consequence of bodily and brain fatigue those organs are temporarily paralyzed, sometimes, just enough to allow some of the astral senses to work. We then have a vision or dream of place or person, all depending upon the extent to which the inner astral person is able to impress the material brain cells. Sometimes it is forgotten save as the mere trace of something that took place but cannot be idendified. When we are awake and active the brain has such a hold on the astral body that the latter (very fortunately) can work only with the brain and as

that organ dictates. And when we fall naturally, unfatigued, into the state when it might be supposed we would have a vision, it does not come. But the pictures and recollections of the day pass before us because the brain is not tired enough to give up its hold on the astral body. Fatigue, however, stills the imperative brain and it releases its hold. W. Q. J.

A. M.—Who is your authority for the statement in November PATH that there are only about 90 active branches in India of which only about 40 have activity?

First, Mr. B. Keightley, who, as General Secretary there, reported—and it was so printed in the *Theosophist*—to the effect stated. In fact his report was even worse. Secondly, a member who had been at Adyar many months helping with reports and accounts. He stated not much over a year ago that it was as I have said. In fact it now is a thoroughly well-known fact that the great parade of branches in India—some hundreds—is all a show, just like counting in your assets and reporting as alive a lot of long dead and valueless bonds or scrip. These other branches have long been dead and ought to have been taken off the record. But the presiding genius likes to parade the names of back numbers so as to make a noise. We and the American public have been too long deluded about this flock of theosophical doves over there which are mere phantasms.

W. Q. J.

CORRESPONDENCE.

STOCKHOLM, OCTOBER 8, 1895.

Editor PATH,

DEAR SIR AND BROTHER:—I should be obliged to you if you would inform the readers of your magazine who may wonder that my name is put under two different addresses in the *Report of Proceedings* of the late convention at Boston, that the address printed on page 50 of the *Report* is that which I have signed and sent to the convention in the name of the Scandinavian T.S.

Fraternally yours,

G. ZANDER.

THE following denial by Countess Wachtmeister is printed as the last of the matter. Our readers and the members generally have long ago grown over-tired of charges, circulars, and denials, and desire to bury all these personalities out of sight, so that we may go on with the better work which we have to do. EDITOR.

SYDNEY, SEPTEMBER 9, 1895.

Editor PATH,

SIR:—Having seen a very extraordinary statement in your journal (the July number) by L. A. Russell, called "Countess Wachtmeister's Opinion in 1894," putting words into my mouth which I have never said, I beg you in all courtesy and through a sense of justice to print my refutation of this untrue statement.

Mrs. Russell confided to me some unpleasant experiences of an occult nature, and as Mr. Judge was the head of the Society to which she belonged I naturally referred her to him without however making any comparisons between that gentleman and Mrs. Besant.

I absolutely deny having said that "*W. Q. Judge is the greatest living occultist known to the western world since H.P.B.'s death.*"

I beg your readers once for all to receive a positive refutation of words attributed to me which I have never said.

CONSTANCE WACHTMEISTER.

LITERARY NOTES.

SPHINX for November (German). The most notable articles are "Asceticism" by H. S. Olcott, "An Autobiography" by Annie Besant, "Mars" by Dr. Julius Stinde, "Aphorisms of an Anchorite" by Paul Lanzky, and a synopsis of Dr. Anderson's arguments for Reincarnation.—[G.]

LOTUSBLÜTEN (German) for September and October. The "Gospel of Buddha" is finished and Herbert Coryn's fine article on "Devachan" is begun in the September number. In October we have an extract from the *Perfect Way* on the "Mystery of Satan," and an interpretation of the "Prometheus Myth." Madame Jelihovsky's article on H.P.B. runs through both numbers. —[G.]

THE ENGLISH THEOSOPHIST for November is chiefly remarkable for the sound logic and clear, common-sense of the editor. The number is entirely made up of comment of one kind or another upon the tempestuous times recently passed through by the theosophical movement and as such requires no special notice. It is hoped the subscriptions will permit its continuance. All Theosophists should take it.—[G.]

THE THEOSOPHICAL FORUM for October begins a new department, "Some Correspondents Answered," which will serve a good purpose in answering many, through reply to one. The readers are requested to say whether they favor signed replies to the questions or prefer having all answers anonymous. As an experiment it would be interesting to try the latter course. There are the usual questions and replies, subjects for discussion, notes and notices. —[G.]

THE LAMP for October opens with some remarks about "The Discovery of Atlantis." "Five Minutes on Karma" is continued from last month. This is followed by an interesting extract from the *Irish Congregational Magazine* for August, 1894, giving a most appreciative account of Dharmapala, and recognizing what few orthodox Christians do recognize to-day that those who "diffuse the spirit of Christ" should be supported by Christian people, not feared by them, no matter to what fold they may belong. The excellent "International Sunday-school Lessons" are continued.—[G.]

IRISH THEOSOPHIST for October. Chew-Yew-Tsang strikes his usual ringing note in the opening article, "The Warrior Eternal and Sure," which teaches the wise, strong lesson of self-confidence, showing the source from which we should draw it, and the power and opportunity thereby ours. One rises from its perusal with added purpose, a higher determination, a fuller courage. Number three of the Songs of Olden Magic is "Our Lost Others" by Aretas, which has another fearful and wonderful illustration. C.J. writes with his usual charm of "The Books of Hidden Wisdom," showing the likness and the difference of the Gospels and the Upanishads. "The Sermon on the Mount" is continued, and is followed by a most beautiful article by Æ. on "Content." Mrs. Keightley contributes an article on "Methods of Work." —[G.]

LUCIFER for October has little of note. With the exception of C. W. Leadbeater's account of the true cult of Jaganath, the issue is composed of continued articles, one of the most prominent being concluded, namely Mrs.

Besant's "Karma" which is shortly to appear in book form. This contribution to the series of Theosophical Manuals is written in Mrs. Besant's usual brilliant style, clear and graceful, with smoothly rounded sentences, and much retorical effect, but as is the case with much of her work it is so purely intellectual, that some of the "spirit" which "giveth life" is lacking, and the higher meaning of things is often lost in the extreme desire for lucidity of statement. Such writings develop the reasoning faculty, but never the intuition. Charlotte E. Wood's excellent article on "The Rationale of Life" is also finished.—[G.]

THE THEOSOPHIST for October begins the magazine's seventeenth year. In the opening notice is promised an account of the experiments of Dr. Baradue of Paris, and a continuation of "Old Diary Leaves." We are told that THE PATH has become an "adverse organ" (!) whatever that may mean. "Old Diary Leaves" is chiefly an account of a rather disgraceful row between Miss Bates and Mme. Coulomb, that resulted in the permanent retirement of the former. The meager description of Damodar is interesting. There is a valuable article entitled "Mahâtmâs and Saints," which seeks with some success to trace a resemblance between the holy ones of the East and the holy ones of the early Christian days. It is acknowledged that the latter had lost the key giving point to their strivings, but in spite of this their devotion and earnestness produced often great and real interior enlightenment. "The Ethical Significance of Ramayana" is also interesting, and gives new meaning to that great Indian epic.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

MINNEAPOLIS T.S. has formed a class for study to be held in the rooms of the Society, 315 Masonic Temple, on Thursday evenings at 8 o'clock, and extends cordial invitations to all members and visitors to its meetings.

MILWAUKEE T.S. has had a visit from R. D. A. Wade, president of the Loyalty T.S., which has done much good. On October 19th he met some members of the local branch at the house of the president, and gave an informal talk on branch work. On the 18th he attended branch meeting, and took part in discussion of the evening, *Astral Light*, also addressing the branch on methods of work. On October 20th he lectured before the branch on *Reïncarnation as a Salvation from the Crumbling Creeds of Churchianity*, the lecture being very well attended. Afterwards he answered questions for three-quarters of an hour. On the 21st he lectured before the local branch upon *Theosophy and the Theosophical Society in America.* Miss Eva F. Gates, the secretary of the Central States Committee, then paid a visit to the Society, and on October 25th spoke before the branch upon the subject of their syllabus, *Spirituality*. On the 27th she gave a lecture on *Karma.* It had been advertised and called together a good audience.

THE "H.P.B." BRANCH has adopted a plan recently by which it hopes to considerably increase interest in Theosophy among the general public. The plan is to devote one Sunday evening regularly each month to a discussion of theosophical subjects. After the opening exercises ten minutes are given for those in the audience, whether members or visitors, who desire to write questions on Theosophy which they wish answered. No more questions are permitted during the remainder of the evening, but those in hand are given to the chairman who takes them up one by one, reading one and then calling for an answer from some member. As many questions as possible are treated in this way, the main point gained being that the public is thus given an opportunity to ask and have explained the fundamental views of Theosophy. One evening this month has been devoted to such a general talk, and with a time-limit of ten minutes put upon each speaker; it proved a success. A sociable in the form of a "Hallow'en Party" was held at the rooms of the

branch on the evening of the 2d, which eminently gratified the social element. Music was furnished, refreshments served, and games suitable to the occasion were played for the benefit of the younger people. Mr. H. T. Patterson of Brooklyn delivered a lecture on *The Zodiac* on the 10th; the two remaining Sundays in November are to be devoted to Mr. Wm. Main who will lecture on *Nature's Workshops*, and Dr. T. P. Hyatt—subject not known.

THE STATE AND PROGRESS OF THINGS.

Since the report last month on "The State and Progress of Things" the following branches have been added to the T.S.A.: Amrita T.S., Lincoln, Neb., and Porterville T S. Hermes Council T.S., Baltimore, has surrendered its charter, the members having decided that the retaining of an organization in their city at present was not advisable. The work has by no means ceased there, for the members continue active. This brings the roll of branches up to 90. Applications for charters have also been received for new branches in South Brooklyn, Grand Island, New Whatcom, and Clinton. These will be properly reported in next month's issue.

CENTRAL STATES COMMITTEE'S REPORT.

Ohio is particularly favored this fall in having had Messrs. Hargrove's and Harding's work. From Nebraska we have good reports, Lincoln Branch has joined us. Sioux City reports progressive work. Milwaukee has been having nearly two weeks of stirring work. Englewood Branch has begun its winter work with an energy that means success. Wachtmeister is working effectively among its people; has a large field that appears ready for workers. Loyalty is busy—has so many lines of propaganda in motion that we must wait for more space before reporting it.

HEADQUARTERS REFERENCE LIBRARY.

The librarian of the Reference Library has to acknowledge the receipt of several donations to it lately. Mrs. M. F. Hascall has presented the works of Jacob Bœhme and an *edition de lux* of a devotional family *Bible*. Other donations have been: *The Gospel of Buddha*, by Paul Carus; *Some first Steps in Human Progress*, by Frederich Starr; *Stories from Norse Legends*, by Mary E. Litchfield; *Pan-Gnosticism*, by Noel Winter; *Our Life after Death*, by Rev. Arthur Chambers; *Nature's Teachings*, by J. C. Wood; *Theory of Light*, by Thomas Preston; *Meteoric Hypothesis*, by Norman Lockyer; *Le Los Fondmentales de l' Univers*, by Le Prince Grigori Stourdza.

MOVEMENTS OF E. T. HARGROVE.

Continuing his tour from New York, Boston, Syracuse and Buffalo, Mr. Hargrove reached Toronto on the 19th of October. A reception was given him that evening at Mr. Smythe's. On the 20th Mr. Hargrove addressed the *Secret Doctrine* class in the morning, giving a public lecture in the evening in the Forum Hall, considerably over one hundred being present. On the 21st he attended a meeting; on the 22d lectured in the Forum to still larger audience; on the 23d received inquirers in the new headquarters (a delightful room), spoke at a meeting of members later and lectured in the evening to a large audience. On the 24th he returned to Buffalo and spoke at a reception given by Mrs. Stevens that evening. A meeting in the afternoon of the following day was followed by a reception at Mrs. Cary's. The ordinary branch-meeting on Sunday the 27th was attended, and in the evening a lecture was given to an attentive audience. Leaving for Jamestown on the 28th he attended a meeting that evening; on the 29th gave a talk to the members assembled at Mrs. Chase's, following this by a public lecture in the Independent Congregational Church, Mr. Sample the minister, a member of the T.S.A., being in the chair. Reaching Sandusky on the 30th, Mr. Hargrove gave a parlor talk that evening. Another followed on the 31st, Mrs. Davis' room being full. On the 1st November he reached Toledo; on the 2d lectured in the Unitarian Church to a large audience. Excellent reports and personal interviews appeared in the following mornings' papers. On the 3d he gave a branch talk; on the 4th lectured in the Unitarian Church to a crowded audience, many people standing and others sitting on the floor for lack of seats. Some 450 were present. A talk to members was given on the 5th in the Society's Hall. The 6th found him at Fort Wayne; on the 7th he gave a pub-

lic lecture; a members' meeting followed on the 8th; another public lecture on the 9th; and a meeting on the morning of the 10th with a crowded lecture in the evening at which a number were obliged to stand. The newspapers gave excellent reports throughout. The 11th brought him to Columbus, where he lectured that evening to over 200 people in the Y.M.C.A. Hall. Newspapers again gave good reports and interviews. A still larger audience attended the lecture on the 12th, after which a members' meeting was held in the library of the Society. On the 13th Mr. Hargrove arrived at Cincinnati, three interviewers awaiting him. On the 14th he lectured at the headquarters to some 150 people, with Dr. Buck occupying the chair in the way that has become celebrated throughout the Society. A reception was given Mr. Hargrove on the 16th. On the 17th he gave a public lecture to a crowded audience. He proceeds to St. Louis, Kansas City, Memphis and the south.

CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding gave two lectures, October 21st and 22d, at Newcastle, Ind. The court-room was fairly filled, and the following day a class met. The 24th and 25th at Greenfield, Ind., the court-room was crowded with the leading intellectual people, and animated discussions arose at the close of the addresses. Sunday, 27th, lectures were given morning and evening in the Christian Church to about 300 people. This concluded four months' work in Indiana, the expense having been generously born by the Fort Wayne and Indianapolis branches.

Mr. Harding then crossed into Ohio, beginning at Piqua. On the 29th a meeting for discussion was held at the Plaza Hotel. October 31st and November 1st public lectures were given to good audiences; and on Sunday, the 3d, he spoke to about 450 persons in the Christian Church on *Theosophy the Religion of Jesus*. The meeting of the Ministerial Association was attended, and Theosophy discussed with the various denominational pastors. Miss L. M. Buchanan, F.T.S., made the arrangements for Piqua.

November 4th to 12th was passed with the Dayton Branch. Meetings were held in their new headquarters and four public lectures given in a hired hall, after which two quiz meetings for the public were well attended. Four lectures were also given in the Memorial Hall, Soldiers' Home. Large audiences were present and became quite enthusiastic for Theosophy, the discussions showing they had obtained a good grasp of the subject. Dayton Branch is earnest and active in the work. On the 13th, 14th and 15th at Springfield public lectures were given in the court-room. About 250 attended each evening, and entered into the discussions with an intelligent interest. A class met on the 16th. Monday, the 18th, an address on Theosophy was given to the Ministerial Association. Interest in Theosophy and the number of listeners are always increasing. This became very marked immediately after the formation of the T.S.A., and has been accentuated every succeeding month.

PACIFIC COAST.

THE SALT LAKE BRANCH not only keeps up its branch and public meetings but holds regular monthly meetings in the state-prison.

DR. GRIFFITHS engaged in work about San Francisco and lectured there October 20th, and later in Oakland, Gilroy and San Ardo.

NEARLY all of the Pacific Coast Branches have adopted the *Forum's* topical studies, and find that course very helpful in the way of benefit to new members and visitors to branch meetings.

THE WHATCOM BRANCH was formed in Whatcom, Wash., October 30th, with ten charter-members. The F.T.S. of the far northwest are very earnest. This is the second branch formed in that section during the past few months.

T.S. WORK in state-prisons in California is continuing with very satisfactory results. Dr. J. S. Cook, Alfred Spinks and Robert Joy of Sacramento conduct the prison work at Folsome. Some conception of difficulties is had when it becomes known that these workers have to ride fifty miles in a buggy upon the day lectures are given at Folsome prison. But both the expense and labor are cheerfully undergone. Results of the work are very satisfactory and warrant continuance.

MRS. HARRIS'S TOUR.

Mrs. Harris left Victoria for Seattle Wednesday, November 16th, after a month of solid work at that place. During her visit she gave nine public lectures; was invited to three or four private houses where a few would meet to discuss Theosophy in an informal manner; and it is interesting to note that all of these private meetings were held in the houses of non-members of the Society. She also held numerous other meetings for the members. The following is a list of her public lectures: October 6th, *The three Objects of the T.S.;* 7th, *The Seven Principles of Man;* 13th, *Reincarnation;* 16th, *Karma;* 20th, *Manhood and Godhood;* 23d, question meeting; 27th, *Hypnotism, Mediumship and Adeptship;* 30th, *What we Believe and What we Know;* November 3d, *Heaven and Hell.* All these lectures were well attended, especially the Sunday evening ones. At the last, *Heaven and Hell*, every seat was taken and a number of people had to stand during the address. Already the good effects of Mrs. Harris's work are noticeable: she herself signed the applications of two new members and the attendance at our meetings has largely increased. This is but one branch of the work which is being carried on by the Pacific Coast Committee for Theosophic Work.

ABBOTT CLARK'S TOUR.

Mr. Clark closed his course of Sunday lectures at Los Angeles on October 20th, the subject being *Mahatmâs, who and what are They?—the Future of America.* The hall was crowded, with people sitting on platforms and standing. The attendance at these lectures has been so great that a large new hall has been hired as a permanent thing for the Sunday lectures. It is in Odd Fellows building, on Main street, near the centre of the city. The Friday meeting has been discontinued and an H.P.B. training-class, of over twenty members, substituted. Its object is to prepare and train members for speaking and theosophical work. Several members have given much time almost daily for some weeks to emassing a quantity of matter on a given subject, and then condense or epitomize it in notes and deliver a lecture. The branch is arranging for Sunday (11 a.m.) lectures by a regular speaker.

Mr. Clark spoke to a large audience in the Church of the New Era, at Compton, on October 20th, and answered questions at the Los Angeles lecture that night. Much difficulty had been experienced in getting a hall at Pasadena; finally Mr. Clark met the Board of Directors of the Universalist Church and applied for the use of the vestry. After several speeches in favor of Theosophy from the minister and members the Board unanimously voted in the Theosophists for half-price to cover expenses. Lectures will be delivered November 14th, 10th, 19th and 21st. On the 17th Mr. Clark will speak at Compton in the morning and answer questions at Los Angeles in the evening.

Prof. J. J. Fernand has had a class here which is taking steps to continue the public meetings with his assistance. The class will probably soon grow into a branch.

FOREIGN.

ENGLISH LETTER.

The action of the Northern Federation has had results not expected by them, for many members in the north of England, alienated by the unbrotherly action taken by the majority, are inclining in our direction and some have already joined us.

A new lodge has been formed in South Shields, through Mrs. Bink's exertions. It starts well, with six members.

The Croydon Lodge (S. G. P. Coryn, president) reports the most active year since their formation in 1891. More strangers attracted than in any past year.

The T.S. in Europe (England) now holds a monthly *conversazione* at its new central office, the first one taking place on the 2d of this month (November) with great success.

ALICE L. CLEATHER.

Harmony among diverse elements is due to equilibrium and not to removal of diversity.—*Book of Items.*

ÔM.